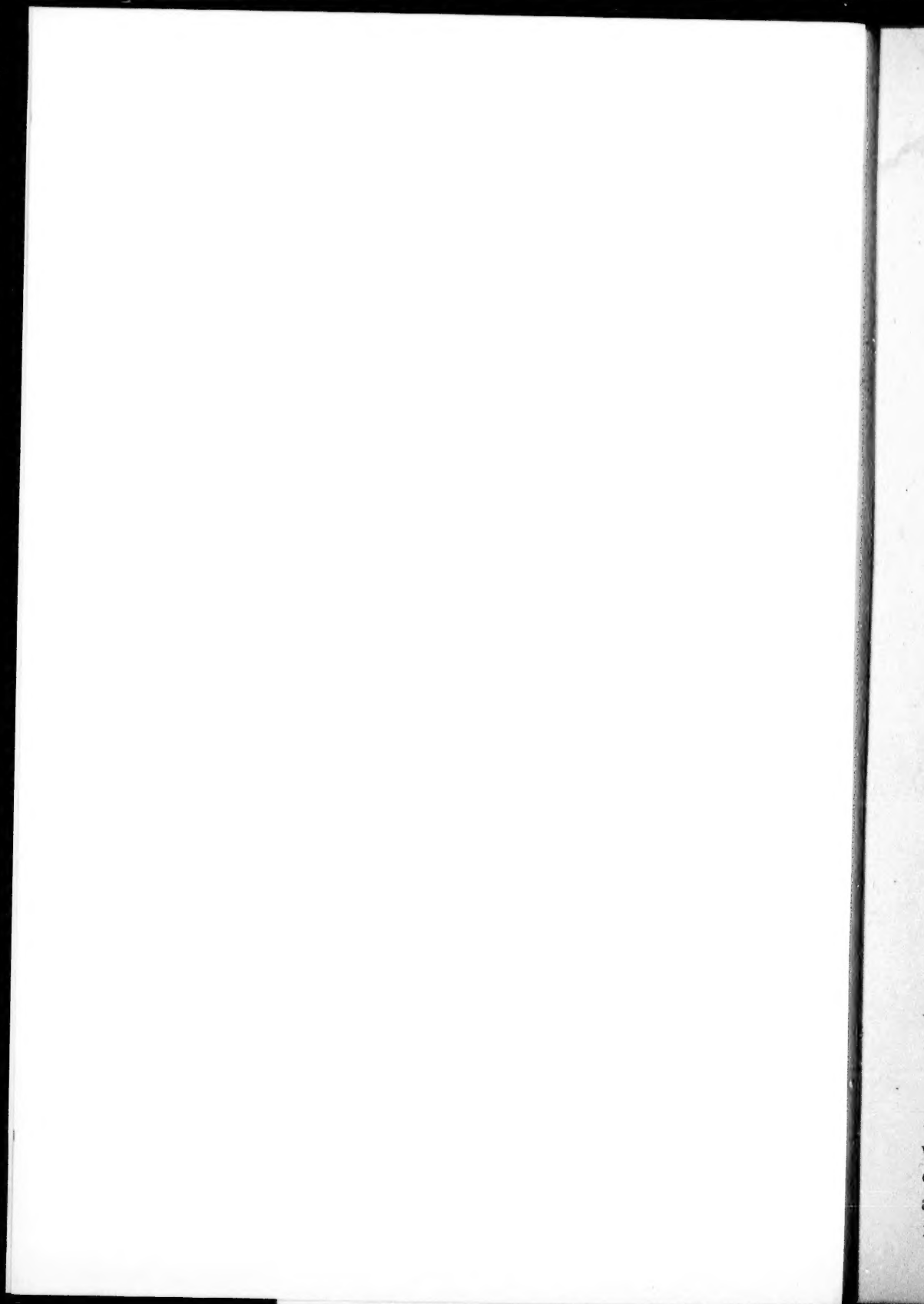




TWO FRONTIER CHURCHES.

BY JANET CARNOCHAN.

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It ought to be an interesting and instructive task to trace the history of these two churches of Niagara, St. Mark's and St. Andrew's dating almost a century back, the one 1792, the other 1794, and see how many links in the history of our town and even of our country can be filled in from those records, which give an ever shifting kaleidoscope of different nationalities, of pioneer life, of military occupation, of the red man Britain's faithful ally, of the poor slave here for the first time by any nation freed by legal enactment, of strenuous efforts for religious liberty by appeals to Governor and Queen, of sweet church bells, of booming cannons and blazing rooftrees.

The often-repeated sneer that Canada has no history has been so easily refuted in the case of our eastern Provinces with their store of French chivalry and Saxon force, of missionary zeal and Indian barbarities, of fortresses taken and retaken, but still the phrase lingers with regard to Ontario. Surely, we in this Niagara peninsula lack nothing to disprove a statement which, to their shame, many among us allow to pass as if it were a truth. When we think that within the last two centuries four races have here fought for empire, that within sight of us are traces of the adventurous La Salle who traversed thousands of miles by sea and land to perish so miserably on the banks of the river of his search; when we think of this spot as an Indian camping ground, of the lilies of France yielding to our flag even before Wolfe's great victory, of the landing here of loyal men driven from their homes of plenty to hew out in the forests of this new land a shelter under the flag they loved, of invasion, and three years of bitter strife, surely we have a right to say we have a history.

In my attempt to sketch the story of these two churches I have an ample store of very different materials, a picturesque grey stone church with projecting buttresses and square tower peeping through the branches of magnificent old trees, many tablets inside and out, tombstones hacked and defaced by the rude hand of war, an old register dating back to 1792, kept with scrupulous neatness, all these in the one case; in the

other, in the old volume which lies before me, the interesting business records of almost a century from 1794, if not of so romantic a nature, still shewing the sterling metal of this people, telling of bright days and dark days, of prosperity and adversity, of lightning stroke and tornado, as well as of "conflagration pale," of patient and strenuous efforts by appeals to Governor and Queen from this almost the first Presbyterian Church in Upper Canada. It may be questioned if any other churches in our land can shew such interesting records

Now, that the modern tourist has invaded our quiet town and learned of the beauties with which we are so familiar, I am always pleased to remember that as a child I loved and admired St. Mark's, that it was my ideal of an old English parish church, and churchyard, and in those days the tourist had not come to tell us what to admire. When the late lamented Dean Stanley visited St. Mark's he said, "this is a piece of old England, do not allow it to be altered." The register of St. Mark's is unique in this particular, that in almost a century that has elapsed there have only been three incumbents, one with a record of 37 years, another 27, the third, the Rev. Archdeacon McMurray, by whose courtesy I have had access to this record, of thirty-four years. Its value is shewn by the fact that permission was obtained some years since to copy all the earlier pages, and this has been placed in the archives of the Historical Society of the city of Buffalo. The Rev. Mr. Addison must have had a vein of quiet humor, as shewn by the quaint remarks interpolated here and there alike at baptism, wedding or burial. He was evidently a scholar and a lover of books, for his library of several hundred volumes, now in the possession of the church would bring from far and near the lover of rare and curious old books. Here is a Breeches Bible and Prayer Book in which prayer is offered for Henrietta Maria, the wife of Charles I., and in dull dusky leather many rare and valuable books to rejoice the heart of the bibliomaniac.

The first entry is "Aug. 23, 1792, Henry Warren, bachelor, to Catherine Aglow, spinster. Aug. 24th, Capt. James Hamilton, to Louisa, his wife." The remark appended to this tells a tale of a new country. "They had been married by some commanding officer or magistrate and thought it more decent to have the office repeated." "April 12, 1794, William Dixon, bachelor, to Charlotte Adlem, spinster. May 15, Col. John Butler of the Rangers buried, (my patron)." Here is a pathetic entry, "July, 1794, buried a child of a poor stranger called Chambers. Sept. 9, buried a soldier surfeited by drinking cold water. Baptisms, Sept. 3, Cloe, a mulatto. Married, John Jacks and Rose Moore, negroes." These must have come to their new homes slaves, but to the honor of Canada, be it

said, by Act of the Parliament which sat within sight of this spot, declared free long before Britain by many a hard fought struggle in the House of Commons made her chattels free, or our neighbors by the unstinted pouring out of millions, and of a more costly treasure of tears and blood, did the same. The next entry tells of the time when this was the capital. "Buried, an infant child of the Atty.-Gen.'s servant; and Oct. 10th, R. B. Tickell buried," and the comment on some to us never to be explained tragedy, "Alas he was starved." "Sept. 24th, White, the butcher from England, and an Indian child." It is noticeable that the rector must have been indefatigable in his exertions, for we find him baptizing at 12 Mile Creek, 20 Mile Creek, 40 Mile Creek, Ancaster, Fort Erie, St. Catharines, Head of the Lake, Chippewa, Grantham, Falls, York, Long Point. On these occasions, and when people came from long distances to Niagara, there are often a great many baptisms recorded on the one day, the comment "of riper years" shewing many besides children were baptized. June 24th, 1799, occurs a well-known name. "Baptism, Allan Napier McNabb, from York," as also occur the names of Ridout, Givens, Macaulay from the same place. "Buried,—, worn out by excess at the age of 49. Baptized, Amos Smith, of riper years. Buried, old Mr. Doudle. Baptised, 1801, David, son of Isaac, a Mohawk Indian. Buried, 1802, Cut Nose Johnson, a Mohawk chief. Poor old Trumper, Capt. Pilkington's gardener." These slight descriptive terms show a human interest, a kind heart, a humorous vein. It is remarkable that in all the early notices of baptisms, there is nothing but the name and those of the father and mother; after some time come notices of godmothers, and in 1806 this fuller notice: "May 3rd, Eliza Ann Maria Vigoreux, daughter of Capt. Henry, Royal Engineers, and Eliza, godfather Rev. Louis Vigoreux, godmothers Dowager Lady Spencer and Anna Maria Vigoreux." Here is the name of one who justly or unjustly received much blame in the war. "Baptism, Nov. 20th, 1808, Augustus Margaret Firth, daughter of Col. Henry Proctor, commandant of the 41st Regiment, and Elizabeth. Married, Dec. 11th, 1807, Lieut. Wm. Proctor, brother of Col. Henry Proctor, commanding at Fort George, to Joan Crooks. Nov., 1807, John Conrad Gatman, an old German. Buried, 1810, Master Taylor of 100th Regiment, killed by lightning. Old Amen Misner, May 5th, 1812. Married, Thomas McCormack, bachelor, to Augusta Jarvis, spinster."

Here is the brief record of the hero of Upper Canada, who did so much by wise counsels, prompt action, and undaunted courage, to save our country and repel the invader, who, galloping away in the early morning, was brought back by his companions in arms in sorrow and gloom, a corpse. "Oct. 16th, 1812, burials Gen. Sir Isaac Brock, Col. John

McDonald, they fell together at Queenston, and they were buried together in the north-east bastion of Fort George." In the Buffalo paper, in which some of these were copied, occurs the rather astonishing and not easily to be understood statement, "we now approach the period of the second war of independence." How an armed invasion of a peaceful neighboring country can be called a war of independence by the invader is an unsolved mystery. Also referring to the burning of our town by the Americans, before evacuating our territory, these words occur. "In one of the engagements between the opposing forces St. Mark's took fire, and all but the solid stone wall was consumed." How differently can be described the same event by different people.

During the time of the occupation of the town by the Americans from May to December, the notices go on in St. Mark's Register, but it may be noted that there are no marriages except those of two Indian chiefs, thus recorded, "Mohawk chief Capt. Norton, to his wife Catherine, I think on 27th July, 1813, when she was baptised, and Jacob Johnson, another Mohawk chief was married to his wife Mary on 21st Aug. this year. Buried, July 17th, Col. C. Bishop, died of his wounds." As this brave young soldier was buried at Lundy's Lane, Mr. Addison must have been called on to ride all these miles to perform this service. The next item gives us another glimpse of warfare. "On the day on which the engagement between Sir James Yeo and Commander Chauncey took place on the lake, our dear friend Mrs. McNabb was buried in Mr. Servo's burying ground, supposed to be 29th September, 1813." This, history gives as the 28th Sept., but it is evident that during this exciting period some of the entries have been made from memory. Here is an entry which shows that though Parliament had been removed, Niagara was preferred as a burial place to York. "10th June, 1816—Buried, George Lane, Esq., Usher of the Black Rod." "Married, 1817, Rev. Wm. Samson, minister of Grimsby, to Maria Nelles, Buried, 1819, James Rogers, innkeeper," and the remark, "a bad profession for any but very sober men." "Sept. 23rd, 1822, Poor old Hope, Feb. 23rd—Baptised, Agnes Strachan, daughter of Hon. Dr. J. Strachan, Rector of York, and Ann his wife." Here may be seen the names of most of the Regiments that have been quartered here, 41st, 8th King's, 100th, 99th, 70th, Sappers and Miners. Of these we still find traces in buttons picked up at Fort George with these numbers.

Rev. Mr. Addison was military chaplain for many years. In 1820 we find another name as performing baptisms in that capacity. The last entry in this hand is 1827, in tremulous characters signed instead of full name, "R. A." And here, in another hand, is recorded the burial of this venerable man, whose zeal, piety and kindness of heart we have seen told

all unwittingly in these pages, "Oct. 9th, 1829—The Rev. Robt. Addison departed this life on the 6th, in the 75th year of his age." On the outside wall of the church is a large tablet to his memory, and inside another with this inscription:

"In memory of Rev. Robt. Addison, first missionary in this district of the venerable the Society for the Propagation of the Gospel in Foreign Parts. He commenced his labors in 1792, which, by the blessing of Divine Providence, he was enabled to continue for 37 years. Besides his stated services as minister of St. Mark's in the town, he visited and officiated in different parts of this and adjoining districts until other missionaries arrived. 'Remember them which have the rule over you.'"

The Church was consecrated in 1828, on Sunday, Aug. 3rd, by the Hon. and Rt. Rev. Charles James, brother of the Earl of Galloway, and Lord Bishop of Quebec, in the presence of His Excellency Sir Peregrine Maitland, K.C.B., his staff, and other dignitaries. Morning prayer was said by Rev. Robt. Addison, the lesson and litany by Rev. Thos. Green, the assistant minister, the Bishop preaching.

So far, I have not met with any documentary evidence to show exactly when the church was built, or how long in process of construction. The new part can be plainly seen forming the cross, while the nave containing the tower is the old part, as shewn by the color of the stone. The pulpits, curiously carved, have the date 1843.

Before the church was built, the congregation seems to have met in the Court House, near the site of the present one, and in the interval during and after the war in the Old Indian Council Chamber, afterwards used as an hospital, lately burned down. This last, with the buildings known as Butler's Barracks, was not burned with the rest of the town, as the British troops were reported to be entering, and they were thus saved. Here are two letters brought to my notice by our distinguished litterateur, Mr. Wm. Kirby, which have been lying forgotten, and now after seventy years throw a flood of light, giving us information unexpected as it is invaluable, and which, through the kindness of the Rev. Archdeacon McMurray, I have been allowed to copy. They were written by Col. Wm. Claus to Hon. and Rev. Dr. Stuart asking assistance from the Society for the Propagation of the Gospel.

NIAGARA, U. C., Jan. 18th, 1818.

"Anxious that something should be done towards rebuilding our church, which in the winter of 1813 was unfortunately destroyed by the enemy at the time our town was burnt. I would not take this freedom if there appeared the most distant prospect or steps taken to make it even

in a state that we could attend Divine Service, but during this season it is hardly possible to attend. It remains in the state the Commissariat put it in for the purpose of storing provisions in after we repossessed ourselves of the frontier, with the trifling addition of a temporary reading desk and gallery for the troops. Your Lordship saw the state it was in last summer. Nothing whatever has been done or likely to be done. It is not even weather proof. The church was made use of in 1812 as an hospital for the wounded. We were deprived of our all and have barely the means of getting covering for ourselves and families, to which must be attributed the melancholy state the church remains in, &c., &c."

The next letter is dated Niagara, 20th Sept., 1820, and first speaks of the visit formerly paid and goes on thus: "It may not be amiss to recapitulate. Previous to war of 1812 the small congregation of Niagara erected at their own expense a church which cost £1200 cy. After its destruction by fire, application was made in 1816 to His Majesty's Government for some aid towards putting it into a state to perform Divine service in, when His Majesty was graciously pleased to order £500 stg. which has been received and applied, but falls short of accomplishing our wish. Our congregation are too poor to expect much from them. From their living within gunshot of the enemy's lines, they suffered the loss of all they possessed, burnt out and plundered of everything, and they had really not yet recovered their misfortunes from the late unhappy events, &c., &c."

The answer to this letter is dated 25th Dec., 1820, mentions that the Society had lately placed money in hands of Bishop of Quebec for aid in building churches and refers writer to him.

The churchyard is very interesting and also unique, for here may be traced the rifle pits constructed during the war. The church was used by both armies, for after the battle of Queenston Heights it was used as a hospital for our wounded, then by the Americans as a barracks, and again by our own commissariat. What an eventful history! Could these stones speak, (and do they not speak eloquently of the past?) what disputed points in our history might not be cleared up? The lover of the curious may find many strangely pathetic and sometimes strangely grotesque lines here, the desire to be remembered being so strongly implanted in the human breast, but I only copy here those having some bearing on the history of the place.

Length of service seems to be the rule, for in the graveyard is an inscription: "In memory of Jno. Ray, 50 years parish clerk of St. Mark's, who died at an advanced age, Oct. 6th, 1846." The oldest record is

placed inside the eastern door, having been found partly covered up in the graveyard and placed here for safety. It is rudely carved and imperfectly spelled by some hand unskilled in, or all unused to such work :

LENERD BLANCK

DESeaCED

5 AUG

1782

Not many feet from the church is the large flat stone, so often visited hacked and marred, for to such an ignoble use as a butcher's block were, these sacred memorials put in 1813. The hatchet marks have almost obliterated some of the words.

"To the memory of Charles Morrison, a native of Scotland, who resided many years at Machilimacinac as a merchant, and since the cession of that United States as a British subject by election for loyalty to his sovereign. . . . Died here on his to Montreal on the sixth day of September, 1802, aged 65."

In the porch, at the north door of the older part of the church is a tablet which brings back to us the rattle of musketry and rush of foemen the day when Niagara was taken.

"In memory of Capt. M. McLelland, aged 42 years, Charles Wright and Wm. Cameron in the 25th year of their age, of the 1st Regiment of Lincoln Militia, who gloriously fell on the 27th day of May, 1813, also Adjutant Lloyd of the 8th King's Regiment of Infantry.

As lurid lightnings dart their vivid light,
So poured they forth their fires in bloody fight.
They bravely fell and saved their country's cause,
They loved their Constitution, King and Laws."

The last three words, it is needless to remark, are in capital letters. In excuse for the absence of poetry in these lines, it may be said that the people of these days were too busy writing history with their swords to trouble about elaborating musical couplets or quatrains.

Here we unroll a page of history, a name handed down to obloquy by the skill of the poet and the imaginative powers of the sensational writer, but no doubt Time, which rights many wrongs, will do justice to the memory of one so bitterly spoken of by English poet and American historian : when even Henry VIII. finds a justifier, we may hope to see

some histories we wot of revised. The poet Campbell acknowledged his information on the subject had been incorrect, but how difficult to rectify the wrong!

"Fear God and honour the King. In memory of Col. John Butler, His Majesty's Commissioner for Indian Affairs, born in New London, Connecticut, 1728. His life was spent honorably in the service of the Crown. In the war with France for the conquest of Canada he was distinguished at the battle of Lake George, Sept. 1755, at the siege of Fort Niagara, and its capitulation 25th July, 1759. In the war of 1776 he took up arms in defence of the unity of the Empire, and raised and commanded the Royal American Regiment of Butler's Rangers. A sincere Christian as well as a brave soldier, he was one of the founders and the first patron of this parish. He died at Niagara May, 1796, and is interred in the family burying ground near this town. Erected 1880."

Outside the eastern wall is the story of one who has been fondly remembered, for his tragic fate is recorded also inside the church on a marble tablet.

"Sacred to the memory of Capt. Copeland Radcliffe, of His Britanic Majesty's Navy, who fell whilst gallantly heading on his men to board one of the enemy's schooners at anchor off Fort Erie on the night of the 17th August, 1814." One is erected at request of brothers and sisters by his nephew, the other by Capt. Dawes, R. N., at request of his mother. We cannot but drop a tear to the memory of a brave young sailor. Another near this, "Donald Campbell, Islay, Argyshire, Fort Major of Fort George, died 1st Dec. 1812. Interred on west side of Garrison Gate at Fort George." Also the name of Lieut.-Col. Elliot, K.C.B., who fought in Peninsular war, Col. Kingsmille, and a daughter of Chief Justice Sewell. In the church altogether are fifteen tablets, two in the vestibules and three on the outer walls. It may be noted that seven are to military and naval heroes, four to clergymen; four women's names are here handed down.

Much might be said of the beauty of the spot, of the quaint pulpits and vaulted roof, of the chime of bells and the air of quiet repose, but where so many facts have to be recorded, the æsthetic and the emotional must be left for another pen or another time.

In turning now to the history of St. Andrew's we find many places where the records seem to touch, and each help out the other, where the story of one corresponds with the other, and again is widely different. While much attention has been attracted to the beautiful old church of St. Mark's, to which so much romance clings, from the fact that it is almost the only building now left which was not totally destroyed by the

fire of 1813, very little is known of the early history of St. Andrew's. The graveyard too is comparatively modern, as all denominations used that of St. Mark's for many years. There are no old grey stones mutilated by the hand of war, no tablets in the wall, no stained glass to give that dim religious light some so much admire. The present church is a square solid uncompromising looking structure of brick and stone with a belt of solemn pines on the north and west. While St. Mark's was built of solid stone, these church pioneers built of less enduring material, and thus nothing is left of the building of 1795, built on the same spot as the present church, erected sixty years ago. The history of the church is preserved in an old leather-covered book, with thick yellow paper, dated 1794, and curious glimpses are given of our country's progress. The oldest Presbyterian Church in Ontario is believed to be Williamstown, 1786, which with several others in the vicinity was presided over by Rev. John Bethune. This ranks next. It may easily be seen that St. Mark's had an immense advantage, with a settled clergyman, with a salary from the Society for the Propagation of the Gospel of \$200, while St. Andrew's struggling under a load of debt for many years, with many breaks from the confusion and distress caused by the war, could only have been kept alive by the strenuous exertions of its members. We find many of the same names on the records of both churches. Some baptised in St. Mark's in the breaks in the history of St. Andrew's. Many of the residents had pews in both churches. It is interesting to note that while St. Mark's register uses the name Niagara, and Newark never occurs, St. Andrew's record uses the word Newark from 1794, and in 1802 the name Niagara occurs. As a matter of history the name Niagara formally was resumed 1798.

The record dates from 30th September, 1794, and reads thus : A number of people met this day at Hind's Hotel, and resolved that "as religion is the foundation of all societies, and which cannot be so strictly adhered to without having a place dedicated solely to divine purposes, that a Presbyterian church should be erected in the town of Newark and that subscriptions for that purpose be immediately set on foot as well as for the support of a clergyman of the same persuasion." The committee consisted of John Young, Four Mile Creek, Chairman ; Ralfe Clench, Andrew Heron, Robt. Kerr, Alexander Gardiner, William McLelland, Alexander Hemphill, any three to form a quorum in trivial matters, but in matters of importance the whole to be assembled. Here follows a bill of lumber, the size of the timbers required would move the wonder of our modern frames, 8x12 and 6x9. We see the size of the building to have been 46x32. No grass was allowed to grow under the feet of these pioneers, for the next day, 1st October, follows an agreement binding

them to support Rev. Jno. Dun, promising to pay £300 for three years, £100 per year with house room, a previous copy having been made out 23rd Sept. The agreement is from 30th June of same year, shewing that they had enjoyed his services from that date. Then follows an agreement as to windows, there being sixteen with 40, 24 and 12 lights respectively. A petition to Land Board for four lots in one square 157, 158, 183, 184. By referring to a plan of the town, we see that the first church stood where the present one now stands. A copy of subscriptions for building church, different sums subscribed from 8 shillings to £10, while the amounts promised for the support of clergyman are about the same per year. Andrew Heron is appointed Treasurer, and "this is to be made public, as the frame is shortly expected down and the money will be wanted for the purpose of paying for the same." The whole amount subscribed at the time was £215, of which £160 is marked paid. Among the names is that of Samuel Street, £8.

Then follow receipts from Rev. John Dun of yearly salary; plans for seating and pewing church are brought forward Sept., 1795. On March, 1796, a sexton employed for £6 N. Y. cy. On the same date pews to be let for £3 and £5 each. Here appear the names of Col. Butler, Peter Ball, Daniel Servos, Andrew Heron for sums as high as £10. The 21 seats let this day amount to £150. The last receipt given by Mr. Dun is 8th May, 1797. His name is found afterwards among the pewholders as he gave up the ministry and engaged in trade. The next business meeting is Sept. 2nd, 1802, when the Rev. John Young of Montreal is engaged, to have the privilege of teaching a school. The same day the thanks of the meeting are given to Mr. Jno. McFarland for the bell which he has been pleased to present to the church. Again the seats are let and the names of William and James Crooks, John and Colin McNabb, Jas. Muirhead, the heirs of Col. Butler, who we find from St. Mark's register, died 1796. Then follow lists of payments for glass, putty, stoves, stovepipes, rum for glazier, rum for raising (2 gallons), interesting as shewing the prices then, rope for bell, "rope wetted," whatever that may mean I leave for wiser heads; covering and foundation for steeple, so that we see the first church had a spire as well as the present; charge for ringing the bell. Accounts from 1804 to 1812, all in a peculiar large hand, the writing almost filling the line, and though so large exceedingly difficult to read. All this time, although there was considerable debt, Mr. Heron seems to have advanced money when needed. We find in 1795 a "large balance unpaid and a great deal to be done to make the church convenient and comfortable." An obligation drawn out requesting "loan of money from those who were able to loan any to this laudable purpose, that the building be not impeded."

The baptisms in this book are only from Aug. 1795, to 1802, except two daughters of A. Heron, recorded in his own peculiar hand 1809 and 1814, Nov. 27th, the latter nearly a year after the burning of the church. The baptisms are performed by the regular ministers and others called visiting ministers. One in 1792 by Rev. John McDonald from Albany, U. S. The children of Ebenezer Colver, township of Louth are entered as baptized in 1781, 1783 and 1791, earlier than any in St. Mark's, but the performing Clergyman is not mentioned, but shewing that in those early days this duty was not neglected. Rev. Mr. Mars, a visiting clergyman from 1st Feb. to 14th March, 1801, baptised several. Here we find the good old word "yeoman" used.

Here is a notice which seems to shew friction of some sort. "Resolved that this church is under the direction and control of the majority of the trustees and not subject to the direction of the clergyman." "Resolved that the pulpit, being part of the church, is subject to the majority of the trustees." Provision, however, seems to have been made even at that early date for their share in government, of the *minority*, of which our politicians may take a note. "Resolved that in case of a division of the Society the church shall be held alternately by each party, that is one week to one party and one week to the other. The key of the church to be left at all times with the trustee residing nearest to the church in order that the majority of the trustees may know where to find it when they may see fit to admit a preacher."

In 1804 Mr. Heron presented an account for £176 8s. 3d. lawful money U. C., inspected and approved, as also account of Mr. John Young £27, also approved. Of these we shall see more as the years roll on. Resolved in 1805 that Andrew Heron be clerk. April, 1805, persons named are authorized to obtain services of a clergyman at rate of £75 and £50 to teach 13 pupils, if he be inclined, in Latin, Greek and Mathematics. In this obligation to pay, the word dollars occurs for the first time. In 1809 the Rev. John Burns gives half his time to church, the pews to be let for one-half of that in 1796. His name is also mentioned in 1805 and appears during the years 1810—11, 16, 17, 18. He, it appears taught the grammar school and gave part of his time to the congregation, as sometimes he is mentioned as preaching every third Sunday and sometimes every fourth. Different efforts seem to have been made to obtain a Presbyterian of Established Church of Scotland, in 1806 communicating with Rev. Jas. McLean of Glasgow, agreeing to pay his expenses out. He actually preached during June, July, August, the church to be open to Rev. John Burns when it did not interfere with any other engagement of Trustees. In 1809 subscriptions set on foot to finish the church.

From 1812 to 1816 there are no records. No doubt, the war scattered the people and broke up the congregation. Here again St. Mark's had a great advantage, a resident clergyman and a stone church not entirely destroyed; for, heavy as were the timbers of St. Andrew's, they only fed the flames more fiercely.

In 1818 agreement with Rev. Chas. Jas. Cook. Then in 1820 a petition to Earl of Dalhousie for a sum of money to build a church in town and give title to land on which former church did stand. A collection at Divine service to repair windows and building as far as necessary for comfort of congregation (supposed to be school house). In the *Gleaner* lying before me for 1818, published in Niagara, is an advertisement of "annual meeting of Presbyterian Church, to be held in school house. The accounts of moneys received and expended in building school house will be produced."

In 1820 a letter asking for services of Rev. Thos. Creen, who had preached for them a few weeks and with whom they were pleased. At a meeting in school house, held 1821, "Resolved to put themselves under the Presbytery." Here follows signatures and sums promised, sadly diminished from those before the war. In 1821, Rev. Mr. Smart of Brockville, who was present, was appointed their Commissioner, and on 21st Dec. elders were nominated, Rev. John Burns presiding. Scarcely any records for 1822-23, but in 1824 is presented the former account of £176 8s. 6d., with interest for twenty years, making the whole sum almost the amount, £400 allowed by Government for loss of church. £100 had been received and paid on this account. Some interesting items occur. Paid for deed of church, £6 14s. 6d.; passage to York and back, £1; detention there two days, 10s. There seems to have been no settlement of this account till 1833 when follows in small clear writing almost like copper-plate of W. D. Miller, "amount due the two persons named, £203; interest for 9y. 4 2-3m. from 1804 till the church was burnt, the commissioners not allowing interest after the church was burnt." This is signed by James Muirhead, Robert Dickson, Wm. Clarke, perhaps as arbitrators, or who state this to be the decision of the majority of the trustees.

The wheels of state must have moved slowly, as this sum £400 demanded in 1820 from the Government, awarded in 1824, was not paid for several years and then only in instalments of 10%, 25%, etc. In 1828, Rev. Mr. Fraser was engaged for two years and in 1829 a call was sent to the Presbytery of Glasgow offering £150, and the Rev. Robt. McGill was sent out. Now come various interesting items bearing on the vexed questions of Clergy Reserves, status of Presbyterian minister, &c.

Fancy a proud, dignified man like Dr. McGill coming from Scotland where he was a minister of the Established Church and finding that he was not allowed to perform the ceremony of marriage. Here are extracts from the dignified and rather curt letter he writes.

"SIR,—I understand it to be required by the law of the Province that a minister in connection with the Established Church of Scotland . . . must yet submit to request of the General Quarter Sessions authority to celebrate marriage, even among members of his own congregation . . . although I regard this law as an infringement of those rights secured to the Established Church of Scotland by Acts of the Imperial Parliament of Great Britain . . . it seems expedient that I should conform to it, until that church to which I belong shall procure its abrogation as an illegal violation of its rights. I request, therefore, that you will give notice to all concerned that I intend . . ."

Also in this connection comes a copy of certificate to Governor's office, York, for share of money allotted by Her Majesty's Government for support of ministers of Church of Scotland. In 1830, subscriptions for a new church, this is seventeen years after the town was burnt, they having worshipped in the school-room where the Sexton's house now stands. Also a subscription for sacramental silver vessels which cost £20. On looking over the names we find many familiar to us, but so far as I know of the eighty names signed sixty years ago of various sums from £10 to £50 there are just two living now, Wm. B. Winterbottom, Niagara, and Gilbert McMicking, Winnipeg. Such well known names are here as Robert Dickson, Walter H. Dickson, Lewis Clement, Andrew Heron, Thomas Creen, Edward C. Campbell, Robert Hamilton, Daniel McDougall, Robert Melville, Jas. Crooks, Jno. Claus, John Rogers, John Wagstaff. The whole sum subscribed was £760, the church to seat 600. The name St. Andrew's was now used for the first time, salary of clergyman £175 with Government allowance and promise of manse, as soon as possible. Next comes Incorporation of church. The plan of the church and names of those who purchased seats, of whom there are now in the church representatives of six. In 1834, old meeting house was rented for £12.10s. In 1836, directions to advertise for a precentor in the newspapers of the town. Belonging to this period are the Communion tokens, bearing the inscription, "St. Andrew's Church, 1831, R. McGill, Niagara, U.C.," which are now in demand by collectors of coins and may yet be quite rare if this rage of numismatists continue. Now comes the vexed question of the Clergy Reserves in the form of a petition to Sir Francis Bond Head for a due support from lands appointed, &c. Now that the bitterness and rancor caused by this subject is forgotten we

may quote without risk of wounding any one the words of the petition to Sir Jno. Colborne, showing the national characteristics of this people, a stern determination to have their constitutional rights and to gain them not by violence but by strictly constitutional means. The petition goes on to state that "they feel aggrieved by an act of the Lieutenant Governor, establishing a rectory by which their rights are infringed and which is incompatible with privileges granted by Treaty of Union between England and Scotland, privileges belonging inalienably in a British colony to subjects of Scotland as well as subjects of England." The institution of the rectory it is said "recognizes the incumbent as sole spiritual instructor of all residing within its bounds and places them in same relation to the Establishment as Dissenters of England are to church established there." To this are signed 128 names, of those the only ones now known to be living are A. C. Currie, Wm. Barr, Jas. McFarland.

Annual meeting 6th February, 1838, we have a glimpse of the Rebellion, "as meeting was unavoidably deferred on account of disturbed state of country from late insurrectionary movement, and piratical invasion from frontiers of U.S., the members being engaged in military duty." In 1838 comes appointment of Jno. Rogers as Treasurer, which position he held till his death in 1883, almost 46 years. It may be noticed that while there have been only three incumbents in St. Mark's, and in St. Andrew's, so many changes, the latter church had the advantage of three faithful officers whose term of office reaches almost to a century.

In 1839, in acknowledgment of sacrifice made by Rev. R. McGill remaining in Niagara instead of accepting a call to Glasgow, a subscription to raise the sum of £300 as a New Year's gift from his congregation. In 1840, reference to school kept by Jas. Webster in school room under control of church, in 1842 called St. Andrew's Church School, and to avail themselves of Act passed in Parliament in regard to common schools. A paper bearing on the subject of Clergy Reserves came into my hands some years ago which I copied. Singularly enough it is not found in this book, as a parchment copy was kept. It is a petition to the Queen in 1842, that, "in consequence of mistakes made in census of 1839, members of Presbyterian Church were underrated in settlement of Clergy Reserves in 1840, and that relief be granted for this wrong." It is signed only by heads of families, 142 names, giving number in each family, making 628 altogether. This was in the palmy days of Niagara, when the church was crowded above and below: in 1844 only one seat and two half seats were not taken, during ship-building at

dock. Of the names signed to this petition only one person is now living, Alexander R. Christie, Toronto.

A legacy of £750 was left by Jno. Young to the church and a statement is made that part of it is invested in Montreal Harbor Loan. Rev. Mr. McGill reports that he has received £52 10s. in interest for the balance which by condition of the will he could use for himself, but minutes go on to say, this he generously allows to church. The only tablet in St. Andrew's is in southern vestibule, reading thus — "Sacred to the memory of Jno. Young, Esq., long a merchant in Niagara, returning home in pain and infirmity he was drowned in Lake Ontario, where his body rests awaiting the hour when the sea shall give up her dead. In his last illness concerned for the spiritual welfare of coming generations he ordained a bequest for the perpetual maintenance of divine ordinances in this church. He met death July 29, 1840, aged 73. Pray for the peace of Jerusalem, because of the house of the Lord I will seek thy good." In 1845 a presentation to Rev. Dr. McGill, on occasion of leaving for Montreal, of breakfast and tea set of massive silver. To this are signed 64 names, of which now living are Thos. Elliot, Andrew Carnochan, Jas. McFarland. It is singular that while Montreal gave a minister to Niagara in its earlier days the chief city of Canada was now indebted to Niagara for an able preacher. The present manse was built by Dr. McGill, and purchased from him with legacy of Mr. Young, as the handsome pulpit was the gift of Mr. Young.

Among the names signed in 1850 to the call to Rev. J. B. Mowatt now professor of Hebrew, Queen's University, now living are only Jno. M. Lawder, Jas. G. Currie, Jas. M. Dunn, Jno. Currie, Andrew Torrance. The memory of Rev. Dr. Mowatt is yet cherished in Niagara. In 1851 is noticed the very handsome sum paid in to support of church by non-commissioned officers and privates of Royal Canadian Rifles here, who attended St. Andrew's. In 1852 is purchased a bell; having enjoyed the use of one for nine years, 1804 to 1813, they were without one for almost forty years. In 1854 a Glebe is purchased with £150 offered by Clergy Reserve Commissioners, they afterwards raised £50 to complete the purchase. In this period the church twice sustained serious injury from storms, the roof being taken off and other damage sustained.

Of the names signed to call to Rev. Chas. Campbell in 1858 we have a startling commentary on the slow but sure approach of death, of 68 names only four persons are now living, Jas. M. Dunn, Jno. Blake, Thos. Elliot, Robt. Murray. Having now come to comparatively recent times we may fitly close with an extract from the records of St. Andrew's, on

the death of Wm. Duff Miller, which goes on in stately periods thus, "who for the long period of half a century had been a most valuable member, taking on all occasions a deep interest and acting a faithful part in the temporal and spiritual affairs of the church, being one of that little company of excellent Christian men (himself the last survivor) that during a lengthened probation of trial and suffering arising chiefly from the want of regular ministerial services, managed and kept together the Presbyterian congregation of Niagara when in the year of our Lord one thousand eight hundred and twenty-nine, their laudable efforts were at last rewarded, by the church of Scotland's ordaining and inducting a minister to the pastorate; the deceased, the following year on the completion of the ecclesiastical organization of the congregation to church ordinances, was ordained to the Eldership, which office he worthily and actively filled to the day he rested from his labors."

Yes, these pioneers of St. Andrew's and St. Mark's did noble work, after life's fitful fever they sleep well. May those of the present day not prove degenerate sons of such noble sires, but in the duties of every day life write history so that those of a day as far advanced on the light and civilization of ours as this is of the days of which we have been giving the record may say of us, "they did what they could."

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FORT GEORGE'S LONELY SYCAMORE.

A REMINISCENCE OF NIAGARA.

The story of a tree that rears
Its form o'er an historic plain,
The sights it sees, the sounds it hears,
That story's gay or sad refrain.

O lone tree on the rampart's height !
What hast thou seen, what canst thou tell,
Of peaceful watch or desperate fight,
O lonely, lonely sentinel ?
But tell me first, what sweet, fair sight,
Extending far and wide before,
Thou seest from thy vantage height,
O lonely, lonely sycamore.

Afar, the lake spreads like a sea,
And near, the river, broad, blue, deep,
Its waters flowing silently,
As resting from their frantic leap.
Nor distant far, the mountain crowned
With column pointing to the sky,
While all forgot the humbler mound,
Where other heroes mouldering lie.

A skirt of oak in nearer view,
And hawthorn, white with fragrant bloom,
And tall sweet-briar, wet with dew,
Wild flowers with many a nodding plume.
Beneath the hill the children bring
Their little cups, and eager press
To drink the water at the spring,
Where grows the tender water-cress.

In front, a plain of changing hue,
In winter white, now bare and brown,
Or grassy green, with herds in view,
And to the west, the quiet town.
Beyond, the fort and beacon light,
Old Mississagua's square grey tower,
On either side church spires rise bright,
O'er stately home or humble bower.

Beneath, the crumbling ruins old,
 Where first our hero Brock was laid,
 With funeral pomp in death-sleep cold,
 And tears were shed and mourning made
 For him, who, with the morning sun
 Went from these walls, erect and brave ;
 The evening saw *his* victory won,
 A hero's fame—a soldier's grave.

Here, where the bank falls sheer and steep,
 The Half-Moon Battery may be traced,
 Alike commanding shore and deep,
 A scar of war not yet effaced.
 A path o'er-arched with trees we gain,
 Nor did it all their dreams suffice
 To call that path the " Lover's Lane,"
 The grove around was " Paradise."

Nay, call it not their partial pride,
 Where can ye find a spot so fair ?
 Italian suns have scarce supplied
 Such sky, such stream, such beauty rare.
 Tell us the sounds that come to thee,
 Borne by the breezes as they fly,
 The shout of schoolboy wild set free,
 The sportsman's gun, or plover's cry.

Or lover's fondly-whispered vows,
 The roar of guns in mimic strife,
 The rustling of the forest boughs,
 Or varying sounds of human life,
 The bugle's call, so clear and sweet,
 From neighbouring fort by breezes blown,
 Gay laughter when pic-nickers meet,
 Or on the beech the wave's wild moan.

The quiet dip of idler's oar,
 The sweetly solemn Sabbath bell,
 The distant cataract's softened roar,
 All these, oh, lonely sentinel.
 Or wilt thou tell of nations four,
 Alternate owning this fair spot ?
 Thou knowest much historic lore,
 Then tell thy tale ; refuse us not.

Or is it far beyond thy ken
 When Indian wigwams here were seen,

And red men roamed o'er fell and fen,
And trail or war-path followed keen ?
Didst see the brave La Salle pass on
To seek the Mississippi's wave,
And how, ere Abram's heights were won,
Yon fort was won—won many a grave ?

Ere gallant Frenchmen yielded here
To Britain's power their heritage,
Johnson, the red man's friend held dear,
Thou saw'st successful warfare wage.
The loyal refugees here press,
Leaving their lands, their homes, their all,
Deep in the solemn wilderness,
To hew new homes at duty's call.

And here our country's fathers met
In humble legislative hall ;
But soon arose day darker yet,
When foeman held these ramparts all.
Then came a day of fear and dread
When winter snow robed dale and down ;
And mothers with their children fled
In terror from the burning town.

But soon returning peace brought round
More prosperous, happy, golden days,
And from the shipyard came the sound
Of hammers beating songs of praise.
Those days are gone ; gone, too, we fear,
The busy mart the live-long day,
Nor sound of vulgar trade is here,
And " Lotos Town " they sneering say.

But no—thy life's a shorter span ;
Thou canst not all the secrets tell
Of brave, or rash, or erring man,
O lonely, lonely sentinel.
Where once the pagan rite was seen,
Or French or Indian warlike bands,
Where fratricidal strife had been,
Two Christian nations now clasp hands.

Long mayst thou stand, O stately tree,
Outlined as boldly 'gainst the sky ;
As thou hast often gladdened me,
Cheer other hearts as years pass by.

FORT GEORGE'S LONELY SYCAMORE.

As from my window now I gaze,
Thinking of many a ramble wild,
With friends of other, earlier days,
Far past thy fort with walls earth-piled,

I send a wish and prayer that thou
Mayst live to see and live to tell
Of brighter days than even now,
O solitary sentinel.
May other school girls love thee well,
They surely cannot love thee more,
And be thou long their sentinel,
O lonely, lonely sycamore.

JANET CARNOCHAN.

Niagara.

